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TENNIS RACQUET— At least one boy in Appomattox is hunting a second-hand tennis racquet. You can sell yours —and lots of other things— with also cost Want Ad in the TIMES-VIRGINIAN. 5-28-1tp

In compliance with Section 653 and 653-A of the Code of Virginia as amended relative to the appointment of School Trustees, a meeting of the School Trustees Electoral Board of Appomattox County is hereby called for 10 a.m. Saturday, June 6th, 1964, at the Court House, Appomattox, Virginia. The purpose of this meeting is to appoint a School Trustee for the Stonewall District of Appomattox County, for a term beginning July 1, 1964. Stuart McD. Farrar, Chairman 5-28-2t

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Card Of Thanks

I wish to express my sincere thanks and appreciation to my friends, neighbors and relatives for the visits, cards, prayers, gifts, flowers and every act of kindness shown me before I went to the hospital also while I was in the hospital and since my return home. May God bless each of you. Mrs. Dorothy G. Gobble. 5-28-1p

Thanks to my many friends and relatives for remembering me while I was in the hospital and since my return home. A special "Thank You" to the Doctors and Rescue Squad. We are so fortunate to have such wonderful people in our community. Joel W. Martin. 5-28-1p

Card Of Thanks

I wish to express my sincere appreciation to all those who remembered me with cards, flowers, visits, prayers and other acts of kindness shown me during my stay in the hospital and since my return home. Mrs. Berkley Brown 5-28-1p

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Appomattox, Virginia
ESTABLISHED IN 1892

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In God We Trust

Bishop Fulton J. Sheen, Roman Catholic bishop of New York, testified before the House Judiciary Committee on April 30 regarding prayer in schools. The hearing was on the bill of Becker Amendment, which would add a 25th amendment to the Constitution, stating:

"Nothing in this Constitution shall be **construed to prohibit the offering, reading or listening to prayers or Biblical verses if participation therein is on a voluntary basis, in any governmental or school, institution, or place.**

"Nothing in this Constitution shall be construed to prohibit making reference to, or reliance upon, or invoking the aid of God or a Supreme Being in any governmental or public document, proclamation, ceremony, school, institution, place, or upon any coinage, currency or notes of the United States.

"Nothing in this Article shall constitute an establishment of religion."

Bishop Sheen:

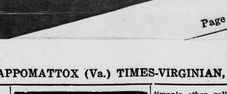
Second reflection has to do with timing. The First Amendment to the Constitution states that ***Congress*** shall make no law concerning the establishment of church and state, or prohibiting the free exercise thereof.

Now it is to be noted that the First Amendment states that ***Congress shall*** make no law. Congress has made no law touching this question of prayer. I believe that no Congressman presently in Congress would be willing to go back to his electorate on the platform of prohibiting prayer in school. It therefore seems that we are holding this thing because ***Congress has been by-passed.*** The judicial body has become an elective body. It may very well be that we are discussing, therefore, even a deeper question than that of the union of church and the problem of prayer in schools. We may be discussing the question here concerning the ***preservation of checks in government,*** namely, that the laws concerning vital problems as these should be laws that are passed through Congress . . .

"Are we not to fear, also, that a court exceeds its competency in passing on the subject of prayer? The limit of any court is to confirm, reaffirm, in our democracy, the freedom to pray, the freedom not to pray. It may not go beyond that any more than the Supreme Court may say, for example, that mothers may not nurse their own children.

"If we allow a court to say, no, there shall be the freedom not to pray, without affirming the freedom to pray, what minority group will succeed in lawmaking through the Supreme Court and write into our Constitution the next conclusion, namely, article 124 of the Soviet Constitution. Article 124 of the Soviet Constitution is that the citizen or that the state shall have the freedom of antireligion propaganda, but the citizens shall not have the freedom of religious propaganda. So we are very much in favor of the freedom to pray, the freedom not to pray . . ."

Bishop Sheen, in cross examination, suggested the prayer to be used in all of the schools of this country "be the prayer that every member of Congress is already carrying with him in his pocket: In God we trust."



Background Scripture: Isaiah 10:5-11, 20; 31:1; Amos 1 and 2; Acts 17:22-31.
Devotional Reading: Acts 17:22-28.

Nationalism

Lesson for May 31, 1964

As of October 25, 1962, there were 110 nations in the United Nations Organization. (How many can you name?) Nations are there which did not exist when World War II ended. Nations are there whose very territory was marked on maps UNKNOWN or UNEXPLORED just a few generations ago, when the writer's father was a boy. People all over the world who never gave much thought to it before, now want to belong to a nation, able to take its place, perhaps a small place but a real one all the same, among the nations of the word. Great nations that used to take themselves more or less for granted, now are keenly aware of their role in the world of nations.

The Good in Nationalism

Nationalism is a state of mind. It is no more visible than the "Spirit of Old Siwash" on the college campus; yet as with the college, so with the nation: the kind of spirit it is, the kind of national outlook and intook that prevails, determines what Siwash College or the nation itself shall be. Like all states of mind, nationalism is not just one thing but a combination of things. At base it is patriotism, the love of one's own country, a wish to work for its welfare; it is pride in the achievements of the pioneers, a sense of the living reality of the history of the nation; it can be a sense of national ideals, an "image" of what one's country wants to be; an awareness of her resources, a sympathy with one's fellow-citizens, a proud and happy sense of belonging.

The Bad in Nationalism

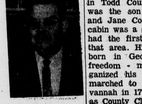
Like all good things, nationalism can be spoiled. It is like family feeling in some respects. It is good to be pleased with one's family, even to be proud of it and to uphold its standards; but the very words "family pride" have a bad sound, because in practice it means, too often, nothing but snobbishness, family conceit. So nationalism can degenerate. It can take the form of bragging. American tourists are in many places unpopular. They go to poorer countries and keep complaining all the time about the food and the language and the people; they never see anything abroad without telling you how much better they do or make things back in good old Siwash, U.S.A. They are like rich people going on a trip through the slums and making loud unfunny remarks about the way the people in the slums live. But when a slum clearance program comes up, these same people don't want any part of it. They are willing to tour around and make fun of the way those who are miserable have to live; but they aren't on hand to help when something is being done to make the slum move livable. Likewise nationalism can easily become simple conceit, unwillingness to cooperate in progress.

"Man's Other Religion"

Nationalism has been called "man's other religion." This is the greatest danger in it; no imaginary danger, as history plainly comes. Nationalism becomes a religion when the citizens think of their nation as beyond criticism; when devotion to it becomes fanaticism; when many forms of antisocial behavior are tolerated in society sooner than brave and intelligent criticism of elements in national life that call for criticism. It becomes a religion when its commands are taken to be the highest authority on earth.

The prophets of the Old Testament had good deal to say about nationalism. They were not heeded. It might be truly said that the Hebrew nation perished of repeated attacks of nationalism. One thing, however, the prophets made perfectly clear: God has no pet nations. Some nations acknowledge him, some pretend to honor him, some perhaps really do. But every nation is "under God." What will be his verdict on us?

(Based on outlines copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A. Released by Community Press Service.)



Pastor Speaks

Sunday School and the Church

It was never in the mind of Robert Raikes, founder of the Sunday School movement, to substitute the Sunday School for the Worship of the Lord in His House. Rather it was out of the inspiration of Christian worship that this man went down into the poverty - stricken street of Gloucester, England, to teach those lonely yet poverty - stricken children the ways of the Lord.

Thus becomes the function of the Sunday School: to teach, enlist and teach the Bible to any and all of the people of the community. Long since, the Sunday School has become a channel to reach all ages and classes of people.

From sixty to ninety percent of all the people who come into the church comes through the Sunday School. This means then that the Sunday School is not an and but the means to a greater end. To reach all the people, enlist them in Bible Study, and in worship.

As we gather each Sunday for worship, we must remember that this is the most important hour of the morning program. To miss this experience is to really miss the main course of the spiritual meal. When one misses his food there is a tendency not to grow.

When we gather for worship the congregation represents a world of problems — problems of the home, business and of the secrets of the heart. Here in the silence of worship, in the music, in the prayers, and in the message God speaks in an unique way to each of us.

Not only what we say to God is important, but even more important is what he says to us. God speaks through many channels, through the teacher of Sunday School, through the lives we live as Christians but the highest inspiration of His voice comes in a worship experience in His House. Make it a part of your life.

O. D. Moore
Liberty Baptist Church

Robinson Was UDC Speaker

Appomattox Chapter, United Daughters of the Confederacy, had a historical program in tribute to President Jefferson Davis at its regular meeting Thursday evening in the home of Mrs. L. Crawley. Mrs. Crawley, Mrs. Carrol Smith and Miss Julia Asher were co-hostess.

Speaker for the meeting was Calvin Robinson. He confined his address to the career of President Davis prior to the War Between the States, and stated that his many activities before the War were more than enough to rank him as a Great American Statesman.

So much has been written and is being written about the Confederacy. Dr. Hudson Strode mentions one set of such books that runs to 128 volumes. Dr. Strode is Professor of English and History at the University of Alabama. He sent me autographed copies of his two volume set and mentioned that the late Dr. Douglas Freeman encouraged him to do the same thing in research on Davis that Freeman himself had done on General Lee.

Jefferson Davis was born in a four room log cabin, June 3, 1808 in Todd County, Kentucky. He was the son of Samuel Davis and Jane Cook Davis. The log cabin was a good one, in fact it had the first glass windows in that area. His father had been born in Georgia and was an freedom - minded that he organized his own company and marched to the defense of Savannah in 1779. Later he served as County Clerk. One of his ancestors had been an early President of Princeton University.

In 1824, Davis entered West Point Military Academy, graduating with an Army commission four years later. He served in the Mexican War and was Colonel of the First Mississippi Infantry. He had been elected to the House of Representatives but resigned to join General Taylor in the Battles of Monterey and Buena Vista. In 1847 he accepted appointment to the United States Senate. In 1853, President Franklin Pierce appointed him as Secretary of War and he served in Washington for four years. He re-entered the SSenate in 1857 and by 1860 was the top leader of the Southern Democrats in that body.

When South Carolina seceded, he resigned from the Senate, and his famous Farewell Address in that body is one of the classics preserved in our literature.

I should have stated that Jefferson Davis made a great Secretary of War in Washington. His friend, Robert E. Lee, was appointed Superintendent at West Point Military Academy. Davis saw to it that the physical plant there was vastly improved. He had salaries raised so as to attract top scholars as instructors. He improved the army recruiting service. As Secretary of War he had salaries of privates increased.

He strengthened the medical corps and introduced light inability. He took the manufacture of arms from the control of infantry to speed-up maneuverbytes and built a new national armory on the West Coast. His capacity for work amazed his wife and his officers. One of his successful projects was to enlarge the national capitol building. He secured a larger water supply for Washington from Potomac Falls through a conduit pipeline 9-feet in diameter. His surveys led to four great roads to the far West, the Northern Pacific, the Union Pacific, Kansas Pacific and Southern Pacific. He acquired additional territory from Mexico, and advocated without avail that the United States acquire Cuba. Had he succeeded, we would not be having trouble today with Castro.

He died in New Orleans Dec. 6, 1889. On May 31, 1893, he was re-interred and today rests in Hollywood Cemetery, Richmond, Va.

One historian has summed up well. He wrote of Davis . . . quote— "He was collected, calm unmoved by misfortune, unvexed by accusation, and discharged the trust reposed him by the Southern people with the heroic and sumblime devotion of a martyr . . . He conquered himself and forgave his enemies and best his foes to none but his God."

Tonight I salute the UDC, because you I salute not to forgotten to salute President Davis.

In our time, there have been great leaders in the UDC in our own Virginia. Great leadres like the late Miss Annie Mann, of Petersburg; Mrs. Cabell Smith, of Rocky Mount, and the late Mrs. B. C. Baldwin, of Lynchburg. And now, Mrs. S. W West, of Lynchburg; Mrs. Dewey Wood of Front Royal; Miss Alice Wheatley Jones, of Richmond; Mrs. Gertrude Vines Bailey, of Covington, and many others. Nor should Appomattox forget the brilliant Miss M. Anna Jones and those still with us here on night, who in their great wisdom know that as the Water of Time 'down their channels fret, they have the mossy banks where the violets of Memory glisten in the morning dew.

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2-door, 6 cylinder, straight drive, black and white, one owner.

— TRUCKS —

1954 CHEVROLET
½ ton, pickup, one owner, extra clean.

1962 CHEVROLET
2 ton, 2 speed, extra long wheelbase, low mileage, clean.

1955 CHEVROLET
1½ ton truck.

1955 CHEVROLET
2 ton, 2 speed long wheelbase.

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Sawmill has 100 H.P. International Unit Diesel, 1-16" H. D. Radial Arm Saw, 1-10" Radial Arm Saw, 1-24" Single Surface Planner, 1-Power Feed Production Type Rip Saw, 1-12" Band Saw, 1-14" Floor Drill Press, 1-10" H. D. Sander, 1-4 Sided 6" Molder, Single and 3 Phase Elec. Motors. 1-1962 Ford 2 ton Flat Body 2 Speed Axle, Extra Long Wheelbase, 1-1958 Ford Tractor 2-Ton 5 Speed Transmission (New 312 Engine), 1-1960 Chev. ½-Ton Pickup, 1-1963-64 T. B. C. Single Axle Flat Trailer, 1-12A J. D. Combine & Misc. Items.
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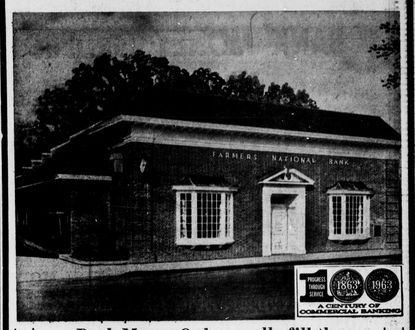

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